

OUT OF DOORS

FOR WOMEN.

J. M. PEEBLES, Editor.

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OUT OF DOORS FOR WOMEN.

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She Who Adores, Pray.

A great deal of prayer is beggary. True prayer is the aspiration of the soul—the pouring out as it were of the highest thought—the communion of the human thought with the divine thought. It is of no importance whether it is merely felt or expressed. The great soul of nature does not speak with words but with a silent sympathy. The plain woman who kneels in her front yard to weed the soil in the hope that it shall bring forth a flower which is to delight her soul and raise her up higher to the Divine life, she adores, she worships—she prays, and be it but to the extent of a hyacinth or a daisy. While her body is bowed to the ground—her soul climbs the stairs of heaven.

N. Shultz.

HAVE A HOBBY.

There is nothing more conducive to health than to have a hobby, to have something to occupy your minds after the cares of business are passed for the day. The mind does not need rest as much as it

needs a change. For even in sleep the mind is ever active, in dreaming, but it is a rare case when dreams continue the thoughts of the day. As a rule they lead off into different channels. Every man ought to have something upon which his mind delights to dwell in the off-hours. Music, art, scientific reading, natural history, collecting, flower garden, orchard; in short, something to counteract the strain upon the nervous system from the continuous thoughts for existence which took up his brain during the day. To merely rest the body does not relieve the mind. To sit still after the day's labor has been done does not stop the blood rushing to the brain, nor the thoughts come in succession. But do something that will make you forget the burdens of the day, do something that will lift you above the anxieties and worries of existence into the realms of the godly. Let the mind become at ease and at once the body will partake of the same nature. For a contented and cheerful mind will soon surround itself with the pleasant company of a healthy body.

S.

CHEERFULNESS.

Life is too short to be otherwise than pleasant. Every one should make up his mind in the morning not to pollute the day with evil thoughts. How annoying it is to you when others bore you with their ailments. Why not do unto others as you would be done by. The world is a looking-glass and throws back upon you the reflection from your own face. Frown at it and it will throw back a frown—smile at it and it will show a glorious countenance. There is one law of life: As you give, so shall you receive! The evil hear dangerous whispers in the dry leaves. Thieves and scoundrels imagine the whole world at war with them. Boys do not poke sticks at lillies or violets, but at hornets, because these have their weapons always cocked. Every one contradicts cross-minded people, while the good and the kind are being befriended. The gloomy see nothing but slow creeping shadows, while the cheerful see the silver lining of every cloud and the sunshine of humanity dwells forever within them. S.

PRIEST AND PHYSICIAN.

In ancient times the sciences were all in the possession of priestcraft. Priests were chemists (alchemists), astronomers (astrologers), healers (sorcerers), and in fact the individuals to whom the common people came for knowledge and for relief from ills. The priests of old were well-rounded men. The Mosaic laws prescribed duties to them which made them the hygienic officers of the town. No

meat could be eaten unless it had been inspected by the priests and found clean. Priestcraft, on account of its supposed superior understanding of the wants and conditions of the people became the guardians of public health. Famous preachers of old who drew big crowds proved their ordination by being successful healers. So we find Christ not only preaching the gospel of love but laying on the hand of love, i.e., healing the sick. His apostles were not sent out to preach merely and to gather in the shekels, but to heal the sick—the body as well as the soul.

In the Orient this is so today. Priestcraft and the healing arts are not yet separated and the people still flock to the great preachers to be cured of mental as well physical ailments. S.

False Modesty.

It is just as much important for parents to look after and instruct their children in the uses, and the terribly disastrous abuses of their procreative organs, as it is to look after the preservation of their teeth.

And a wise familiarity on the part of the physician is infinitely preferable to any sickly shilly-shally false modesty. God made the whole body. All of its parts are sacred; and all of the organs and functions of the body are for use and not abuse.

Frequently public teachers and physicians from the best of motives have explained the uses and abuses of certain organs to young lads reprovingly warning them against all abuses, and afterwards from the mere love of "gossip," or from

malice, or from encouragement from depraved parents, these unprincipled young specimens of secret depravity (to screen themselves from guilt) have misrepresented, or shamefully slandered their would-be saviors. Such is the world's gratitude!

When we consider how children are begotten—when we consider the carnal excesses during the period of gestation, and when we consider that the young never take the first step in the vice of self-indulgence with a single thought of harming themselves, we should indeed, be slow to utter words of condemnation, rather should our loving sympathies go out towards them in words of instruction and encouragement in the direction to a higher and better knowledge of themselves and of that ideal of life attainable only by those of whom it was said: "Blessed are the pure in heart, for they shall see God."

Rather magnified.—A Los Angeles newspaper reports "a man who came to Southern California four years ago with one lung and now has four." This is a case in which veracity decreases in the ratio that the lung increases. Honestly, however, all of the consumptive inclined should hasten to California to bask in this dry, sunny, invigorating and equable climate.

Genius and character are immortal. Among the great men of this century—the really great men in the line of mental science, moral science and the higher education Joseph Rhodes Buchanan of San Jose, California, has no peer. He

is a student of the soul—a worshiper of the Divinity in humanity. While gifted with originality to a marked degree, he is a discoverer in matters relating to psychometry, sarcogonomy, cerebral psychology, and the occult powers of the Spirit. He has the courage to defend his discoveries and the moral truths that flow therefrom, just as necessarily, as streams flow from their fountains. Prof. Buchanan was born one hundred years too soon. He is not understood. Now, as of old, people persecute, or starve their prophets, standing upon the mountains, afire with the first morning sunbeams; and then, a thousand years later they garnish their tombs and worship them as gods—Bide thy time, Buchanan.

A wise physician told a gluttonous man who complained to him: "Live on 50 cents a day and work for it."

Every period of life depends for its success to some extent at least, upon how the previous period has been spent. The successful men as a rule were active and diligent in youth. Healthy and contented old age is the result of moral conduct through the whole course of life.

How true, that all great men have their weaknesses. Pope who wrote that magnificent poem of poems—"The essay on man"—also wrote these libelous lines on woman:

"Men, some to business, some to pleasure take;
But every woman is at heart a rake."

LET IN THE SUNSHINE.

Man is a product of nature—like the grass and the flowers. He has come like these, as the result of natural and Divine conditions. Find a lone island in the Pacific, with soil and rain, and behold you discover vegetation and animal life. It is not more difficult for nature to make a blade of grass than to form a coral reef, nor is it more difficult for nature to make a man than it is to form a blade of grass. In the course of time either came forth as the result of successive natural laws. What is essential for the existence of one thing is essential for the other. Light, heat, moisture, air, electric forces, all go to bring forth the great essential motion of the Universe, that is Life. Withdraw any of these and the world becomes either a desert of sand or a sea of ice. All vegetable and animal life adjusts itself to the whims and passions of nature. Man is no exception. A cloudy sky tends to make him feel gloomy. Fog has a depressing effect upon him. The sultry atmosphere of the South makes him indolent—the bracing wind of the North makes him active. There is nothing more helpful to the spirit than sunshine, sunshine and a great deal of it. We are too apt to forget that we are natural as well as a divine product, and that like the grass and the flowers we need sunshine and all the natural energy to our well-being.

S.

Coming Woman.

We have faith in woman as she is—and faith in woman as she will be. We believe too in the “coming

woman” as the daily newspapers put it. But we beg of her not to come too flamingly plumed in the wings of our poor innocent birds. Such hats may be fashionable, but they generally cover terrible cranial cavities. Give us good honest Quaker and Shaker hats. They are both warm and healthy. These women—Shakers and Quakers—have already come, and the world is the better for it. We believe too in the “coming man”—but we beg of him not to come out of a club house bedazed with mescal, scented with nicotine, crowned with a tall, stiff silk hat, and bottomed with long peaked-toed shoes—the befitting outfit—of quacks, fops and fools.

Stuffing the Head.

Only yesterday a mother called upon us with the sad tale—“My daughter is only thirteen, nearly as tall as I am, very nervous, headache all the time—but she is now in the highest grade.” Exactly! and the next grade will be a casket and a crowd of mourners. Parents should have more wisdom. The common notion has been that a child’s head was a sort of a vacuum that must somehow or other be filled. Some old satirical lines run thus:

“Cram it in—cram it in,
Children’s head are hollow.”

Can you make a rose more fragrant by injecting cologne water into the bud with a hypodermic syringe? The child is a bud and in the bud lies the unfolding blossoms of intellect and wisdom. Education consists in unfolding rather than stuffing. Educate the body then—for health is first.

San Diego's Climate.

People from other portions of the United States cannot believe that San Diego, being so far south, has such a moderate climate. The thermometer so far this year has not been above 75 degrees. It is considerable hotter further inland, but right here on the coast one day is about like the other, summer or winter. A more uniform climate it may be hard to find anywhere in the world, for even the Southern States with their mild winters have occasional frosts, and for at least five months in the summer the greater part of the day is so hot that from 10 a. m. until 5 p. m., people must remain quiet and indolent. Here at San Diego it is comfortable at midday and refreshing at night. There are rarely frosts at all in winter, and the perennial clear sky—mirroring itself in the harbor, is like an eternal summernights dream. The cause for this phenomenal uniform climate is to be found in the proximity of the Pacific ocean, and the cold sea current which follows this coast from Behring straights southward, bringing some of the cooler waters from the Arctic regions to temper the atmosphere of this semi-tropical spot. Why live in the snow-bound regions of the North or the sun-dried Southern States, when perennial spring may be enjoyed in Southern California.

S.

The Pacific Coast abounds in fine beaches, overhanging cliffs and towering bluffs, constituting some of the grandest scenery in the world. Recently there was a merry-making party of picknickers on the Santa Cruz beach, among which was the well-known medium and psychometrist Mrs. May Fanning. Prof. Buchanan agrees with us in saying,

that few, if any, equal her in psychometric and prophetic readings. Mrs. Fanning in writing of this outing for sunshine and health by the ocean, says:

"Before us, best of all, sublimest of all, shines the sea, with its incoming tide, its white-crested wave, its mighty roar, its undertone of power and song, its deep breath of life, and its fullness of peace!"

O! the sea hath many voices

To the ear attuned to hear;

All her moods and ways are faultless

To those who call her dear,

Her storms and her days of quiet,

The blue of her foam-wreathed crest,

And the song of the grey gull flying,

Home to her rock-bound nest.

Back of the seen lies the unseen. Some day will be heard in this fair sunlit peaceful harbor of Santa Cruz the voice of many ships, and the tidal wave of prosperity, commerce and power shall sweep over vale and hill."

Among the many journals with which we exchange, few are more meaty and substantial than the Chicago Israelite. Here are some:

GEMS FROM THE TALMUD.

The signet of God is truth.

Teach thy tongue to say I do not know.

Go to sleep without supper, but rise without debt.

Beautiful are the words of those who practice what they teach.

Love those who correct thee more than those who flatter thee.

Respect the children of the poor, for from them proceeds the law.

If thou sittest among wise men, be more inclined to listen than to speak.

The best preacher is the heart, the best teacher is time, the best book is the world, and the best friend is God.

Happy is the generation where the old listen to the young, but happier still that generation where the young listen to the old.

Judge not thy associate until thou hast been placed in his position.

Fruit and Nuts as Food and Drink.

While old people from force of habit insist upon having ham and other animal flesh now and then, the rising generation, taking hold of the new ideas in regard to Hygiene, is gradually dropping animal flesh and starch foods of all kinds, and accepting either the vegetarian or the fruit and nut diet.

"The doctors are gradually but certainly coming round to prescribing a reform in diet rather than drugs. They are unable, however, to advocate a diet for the well, because they themselves, having been brought up on mixed feeding, cannot consistently prescribe fruit and nuts or any other ideal diet. They live as a rule like their parents, and they know pretty well that their patients are mostly too much the slaves of habit and conventionality to adopt radical measures when once relieved from their ailments.

Amongst the physical advantages to the individual, the fruit diet prevents as well as cures disease, and gives the highest health and the longest life the constitution is capable of, in proportion as it is taken temperately or judiciously. It increases the strength because it is so readily assimilated, and the vital stamina, or nerve energy, is conserved for other purposes as needed.

To the general public, the fruit diet promises many other blessings also. It increases the opportunities of living in the open-air and sunshine. It decreases the need for those occupations that have a debasing or a dangerous tendency like the fisherman's, the butcher's, cook's, saloons, and others carried on often underground. It gives scope for the intellectual training of our youth in the observation of nature and her laws, also in training the mind as to the special details of pruning, and propagating of new varieties, and prevention of disease and

pests. It reduces the anxieties for securing a competency as it simplifies our wants, showing the utter madness of mere accumulation.

The fruit diet curbs ostentation and luxury, and makes it possible for rich and poor to feed more alike and share the same table. It affords a clue for that complete self-reformation which must be the forerunner of any effective regeneration of the race. The tobacco habit, the saloons and the general dissipation and debauchery that abound in city life would have nothing to feed on with a pure diet, and could all be prevented or bred out of the community. It meets the needs of the increasing population, because fruit trees in their prime give far the heaviest returns per acre, of human food. Fruit trees also afford that natural forestry that is so indispensable for regulating rainfall, climate, and other meteorological conditions. Fruit growing mitigates the dullness of country life by reducing the acreage of ranches, whilst it prevents the crowding into big cities and the depopulation of rural districts involved in cereal and cattle farming. It affords the best means of making an all-round, well-balanced man by giving time for cultivating the mental and moral faculties, and also the taste for literature, music, art, science, etc.

As such pure foods come into vogue, the passions would be better controlled, and cruelty and war would become sooner impossible. As we ceased to be carnivorous, we should "let the tiger die" within us, as the poet says. Sensuality would be kept in check, crimes of violence would greatly diminish, whilst disease might be almost entirely prevented. Amongst the ailments speedily remedied are all those affected by indigestion, such as liver and skin complaints in summer; also constipation, piles, and the various nerve diseases.

It has been well said the time will come when men will use their energy and the appliances of science for sanitary purposes in order to prevent disease, for prevention of disease will be the great doctor of the future. When men of intellectual and financial resources will think more of deeds of philanthropy than of amassing wealth, then "the strong will bear the infirmities of the weak instead of pleasing themselves."

For that good time coming, therefore I humbly but very earnestly invite the fruit growers of California to prepare. Fruit is to take the place, gradually but surely, of nearly all other foods and drinks. Then the revenue that at present goes to the distiller, the brewer, the wine seller, and the purveyor of the fish, flesh, and fowl food combined, will all ultimately come to the fruit ranch."

Napoleon a Failure.

"When in imagination,, says Col. Ingersoll, "I saw Napoleon in Leipsic in defeat and disaster—driven by 1,000,000 bayonets back upon Paris—clutched like a wild beast—banished to Elba. When I saw him escape and retake an empire by the force of his genius. When I saw upon the frightful field of Waterloo where chance and fate combined to wreck the fortunes of their former king. And when I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and the solemn sea, I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman that ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the amorous

kisses of the autumn sun. I would rather have been that poor peasant, with my loving mother by my side, knitting as the day died out of the sky. I would rather have been that man, and gone down in the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder—known as Napoleon the Great."

Hope for the Slow.

The true philosopher maintains, through all the vicissitudes of life, the purity and simplicity of childhood! Great minds develop slowly. The difference between the higher intelligences and the lower is in the difference of the extent of infancy. Children who develop rapidly as a rule do not attain such high altitude in the intellectual scale. Many of the really great men of any age, attained their distinction in the latter years after passing through many experiences and meeting untold defeats. There is much in some people that has not yet been brought forward. One cannot judge a man half-made. None are truly born until they have gone through the gates of death. S.

Humanity is limited to a very narrow sphere. The thickness of six miles around our earth is the only inhabitable portion. Rising in a balloon three miles, the air is so rare that we cannot breathe. Descending into the earth three miles it becomes so hot that we cannot exist. Now, if we had a globe, say twenty-four inches in diameter, and covered the same with one coat of varnish, this coat of varnish would represent the layer of air upon which we can exist on earth. Indeed it is a very narrow brim. The mountains on our earth are in proportion no more than the roughness on the skin of an orange.

The Social Crime.

In a well-known daily paper there appeared a short time ago the following question:

"What can a poor man do, these hard times, who has a large family to support and is out of work?"

To which the paragrapher answers rather cruelly: "A poor man has no business to have many children."

Now it occurs to me that this is the social as well as the moral question in the nutshell. In the first place it might be hard telling, when a man is rich enough so as to afford to raise children, since it depend upon the demands of the children, and in the second place, upon the avocation of the parent, as for instance in the cotton states children represent wealth, especially among the common country population. Above all, the question becomes a moral one. It is questionable whether the French method of limiting the offspring is conducive to happiness. To limit the offspring is a common crime among the so-called "higher" classes of our own country, which in the course of nature cannot go unpunished. There are more hysteric and nervous women in the higher walks of life than in the lower, simply because in the lower walks they are more apt to obey the natural laws. Child-birth is natural and its effects should be happy. But when women lead unnatural lives, they cannot expect nature to do its part in an orderly way. Again, if a man cannot support the result of his home life, then there is something rotten in the state or the society in which he lives. For with birth a man must have a natural right, not to a livelihood, but to the means of making a livelihood. It is not the number of children which should be limited but society must stop being the criminal. Social conditions must be improved so

that woman ceases to be a drudge and a slave in many other ways than that to be the happy mother of healthy children, and men ought to have opportunities to meet the demands of wife and children by useful employment. There is a great deal of room for improvement in modern society, and a great deal of the sickness current in our day, is self-inflicted, the result of the transgression of natural law by our grandparents, our parents or ourselves.

S.

"In the retrospect of ninety years there is a pathetic mixture of gratitude for ample opportunities and humiliation for insignificant performances."

How unassuming—how modest! Emerson was timid. All great men are timid and modest.

The London Punch referring to Dr. Martineau and comparing him to some of our modern, fashionable, giggling pimps and pessimists, says:

"Ho! petty prattler of sparkling sin,
Paradox-monger, slave of the queer!
All you wish is a name to win,
To shock the dullards, to sack the tin—
Wait till you come to ninety year!

Curled locks cover your shallow brains,
Twaddle and tinkle is all your cheer,
Sickly and sullied your amorous strains,
Pessimist praters of fancied pains—
What do you think of this ninety year?

**

His eloquent lips the truth have kissed,
His valiant eyes for the right have shone.

Pray and listen—'t were well you list—
Look not away lest the chance be missed;
Look on a man ere your chance be gone!

Martineau lives, he's alive, he's here!

He loved and married seventy years syne.

Look at him, taintless of fraud and fear,
Alive and manful at ninety year,

And blush at your pitiful pessimist whine!"

MAKING DIAMONDS.

An Essay on Molecules and Atoms.

A sure method of making diamonds has been found at last. Not diamonds in any number or of any size, but yet a sure method, which gives true diamonds, the fewness and minute size of which are not at all conclusive against the possibility of making them of larger size and in greater number. But if the present limit of production should persist, the success of experiment in producing true diamond dust throws a flood of light on the making of diamonds in the laboratories of nature.

The curious fact about diamond is that it is composed of atoms of carbon such as also compose charcoal and form the main part of the coal from our mines. Graphite and diamond are the two forms in which pure carbon occurs in nature. If diamond is heated to a high temperature it is changed into a black mass resembling graphite. Not that the heat burns it, but only that it alters the way in which the atoms are put together. The secret of making diamond is the way in which the atoms of carbon are put together. Diamond can be burned up in oxygen, forming the gas known as carbonic acid gas. In being burned, a molecule of the oxygen, composed of two atoms of oxygen, devours one atom of carbon. This one atom is pure diamond. If it were not, no possible way of putting carbon atoms together would make a diamond. One of the most universal processes in nature feeds this one-atom, pure diamond, form of carbon to plants.

All our fires carry off the carbon of coal in this form, one atom seized and carried by each molecule of the oxygen of combustion. It takes two and two-thirds tons of oxygen to seize and carry

off a ton of carbon atoms. If 1,500 tons of carbon in coal are burned, it means that 4,000 tons of oxygen molecules seize the carbon, each molecule one atom of it, and carry it off into the air, the three-atom molecules thus formed making 5,500 tons of what is called carbonic acid gas.

Sooner or later these heavy three-atom molecules fly into the cells of plant leaves, where the oxygen molecule lets go its hold of the carbon atom and flies out into the air, leaving the carbon to feed the plant. Oxygen thus feeds plants with pure diamond, or carbon in single atoms. The mass of carbon in our coal of one season may come back to us in the starch of wheat or potatoes the next season. To make diamond instead of coal or potatoes from carbon it is necessary to handle the single atoms of carbon in one particular way. Handled in this way they go together so as to make the hardest form of matter known—carbon in its densest form. In this form it does not conduct heat or electricity, and it has a very high refractive and dispersive power. In the form of graphite carbon conducts heat and electricity readily, and forms a mass soft enough to use in making our pencils.

The new method of handling carbon atoms, which shows how diamonds are made, proceeds upon the capacity of iron heated to a very high temperature to absorb carbon atom by atom, and to throw it out, when cooling under the highest pressure, so as to put the atoms, or some of them, together in that way that gives diamond. The exceedingly high temperature promotes the absorption of the single atoms of carbon by the iron, and the cooling under excessively high pressure gives them out under electrical and magnetic conditions which pack them together in the densest possible form, and produces the hardest known substance.

If the very small scale on which the experiment has been made thus far can be greatly enlarged, a true manufacture of diamonds may be the result.—Self-Culture.

Leprosy and Vaccination.

Dr. J. M. Swan, house surgeon at the Mission Hospital, Canton, says that from five to eight hundred lepers present themselves for treatment yearly, and his experience of nine years in China justifies him in stating that not only leprosy, but other specific diseases, are transmitted by the vaccinator's lancet. No practising physician, he says, in China would attempt to deny the inoculability of the disease. Dr. Ashmore, who has lived in China for forty years, and has seen much of leprosy, particularly in Swatow, has arrived at similar conclusions. There are about 3,000 lepers in the city and suburbs of Canton.

In Japan the increase of leprosy is beginning to excite attention, but it is not easy to get at the facts. European physicians practising in the Treaty Ports of the Empire are reluctant to admit that serious evil can arise from "Jenner's great discovery." It cannot, however, be disguised that since the passing of the law enforcing vaccination in Japan upon all children within one hundred days after birth, infantile diseases, particularly skin eruptions, have painfully increased. Dr. K. Rokkaku, surgeon of the police force in Yokohama, and a practitioner of wide experience, informed me that he had personally known of numerous cases of injury producing what he called suppurative tumors, as well as syphilis, erysipelas, eczema, and not a few fatalities, but no record is kept of these disasters, nor are they ever made the subject of official inquiry. Leprosy appears to be

nearly as prevalent among the forty millions of Japanese as amongst the four hundred millions of Chinese. In Tokio the cases are estimated at 2,500. It is discouraging to add that neither the medical missionaries, who have been unconsciously engaged in spreading these loathsome and incurable diseases, nor the official guardians of public health departments in the far East, appear to have any knowledge of the latest inquiries into the results of vaccination, or of the incriminating evidence disclosed before the Royal Commission on Vaccination during the past five years.—William Tebb, Tokio, Japan.

"Thy Sins are Forgiven Thee."

These words of Christ, spoken to the man stricken with palsy, as related in the 9th chapter of Matthew, have been generally misinterpreted, so as to mean that Jesus, being God, could forgive sin.

We know today that although sins may be forgiven, they cannot be made undone, and for every transgression of the laws of our being we must atone in suffering. I doubt, very much whether Christ intended to confer the idea implied and even suggested by the scribes, that for mortal man to forgive sins would be blasphemy. Sin and the punishment of sin are never to be confounded.

Jesus did not mean to forgive that man's sins in the literal sense of the term, as he himself explains. He used the phrase "Thy sins are forgiven thee," merely as a figure of speech. For which is easier to say: "Thy sins are forgiven," or to say: "Arise and walk."

To the mind of Jesus both terms were synonymous. He shared the common conception of his time, that sickness was the result of evil committed in this life, and therefore to say: "Thy sins are for-

given," would be equal to saying: "Thou art well." Christ who drew his most beautiful illustrations from nature, saw an intimate relation between natural and spiritual law, and therefore believed that to heal man's moral nature would result in the ultimate health of the physical body. S.

Plant Trees.

A man in one of the Southern States told me one day that he had a few acres of ground with which he did not know what to do. I suggested to him to plant the same in fruit trees. "Young man," he said, "I am 70 years old and the trees would not come into bearing until long after I am dead." "My dear sir," said I, "long before you were born the Great Master of the universe planted trees and vines along the river banks, which as a boy you could climb and enjoy the fruit thereof, and your ancestors planted trees and cultivated them. You enjoyed the fruits of their labor. Will you leave the world poorer than it was when you took charge of it?" The old man is dead now, but he left a beautiful orchard behind, and his children's children will bless him for what he did for them. Every man should live so that at his departure the world is just a little better off than it was at the hour when he entered, from the fact that he was in it. S.

"There were 4912 suicides in the United States in the last year, nearly double the usual number."

What the cause? Various reasons have been assigned; and among them the fact that Col. Ingersoll, under certain circumstances, justifies suicide. The Colonel, it is admitted, has a large following in this country—a following of agnostics—people that don't know—literally, know nothings. Such

should be the last—the very last—to commit suicide. They should live and learn; for, by thus living they might know that life, largely what they make it, is richly worth living. Only the cowardly commit suicide; and, to advocate it, is to advocate a pitiable moral cowardice.

"Who is responsible?" Who or what ruined this man? It was liquors that ruined the man. And this is the saloon-keeper that sold the liquors that ruined the man. And these are the primaries that dictated the nominations of the men who signed the licenses that permitted the saloon-keeper to sell the liquors that ruined the man. And these are the men who voted for the officials that issued the license that allowed the saloon-keeper to legally sell the liquors that ruined the man. And that may be your husband, oh wife—your brother, oh sister—your son, oh father! If not yours, somebody's father, brother, son. Did temperance ever ruin any one?

"The largest landed estate is that of the Ozar Nicholas of Russia, 100,000,000 acres.

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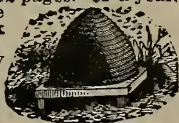
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Queer Plants Used for Food.

Little known Vegetables and edible Insects of the Prairie.

Over at the department of agriculture, hidden away in an obscure corner, is an odd sort of exhibit of queer foods eaten by out of the way people. There is a loaf of bread made from the roasted leaves of a plant allied to the century plant. Another kind of bread is from a clough of juniper berries. These are relished by some tribes of Indians, while others manufacture cakes out of different kinds of bulbs.

The prairie Indians relish a dish of wild turnips, which civilized people would not be likely to enjoy at all. In the great American desert the screw beans, which grow on mesquite bushes are utilized for food. Soap berries furnish an agreeable diet for some savages in this country, while in California the copper colored aborigines do not disdain the seeds of salt grass.

Also in California the Digger Indians collect pine nuts, which are the seeds of certain species of pine, sometimes called "pinons," by kindling fires against the trees, thus causing the nuts to fall out of the cones. At the same time sweet gum exudes from the bark, serving the purpose of sugar. The seeds of gourds are consumed in the shape of mush by Indians in Arizona.

In addition to all these things the exhibit referred to includes a jar of pulverized crickets, which are eaten in that form by the Indians in Oregon. They are roasted, as are likewise grasshoppers and even slugs. These delicacies are cooked in a pit, being arranged in alternate layers with hot stones. After being thus prepared they are dried and ground to powder. They are mixed with pounded acorns or berries, the flour made in

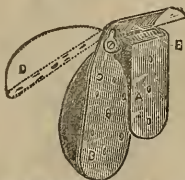
this way being kneaded into cakes and dried in the sun.

The Assiniboines use a kind of seed to stop bleeding at the nose. Among other curious things used for food are acorns, sunflower seeds, grape seeds, flowers of cattails, moss from the spruce fir tree and the blossoms of wild clover. The exhibit embraces a number of models representing grape seeds enormously enlarged. It is actually possible to tell the species of the grape by the shape of the seed. There is a jar of red willow bark, which Indians mix with tobacco for the sake of economy. This however is only one of the thousand plants that are utilized in a similar manner.—Washington Star

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
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